Lawson.

THREE Contending BRETHREN,

Mr. *WILLIAMS*,
Mr. *LOB*,
Mr. *ALSOP*,

Reconcil'd, and made Friends;

By an Occasional

CONFERENCE

WITH

Three Notorious Hereticks,

Mr. *HUMPHREYS*,
Mr. *CLARK*,
Dr. *CRISP*.

And Abram *said unto* Lot, *let there be no strife, I pray thee, between me and thee, — for we are Brethren*, Gen. 13. 8.

A Man that is a Heretick after the first and second Admonition, reject. 3 Tit. 10.

Quin lamant mundum, tanta est discordia fratrum.

By *Calvin Anti-Crispian.*

London, Printed for *J. Harris* at the *Harrow* in *Little Britain*. 1698.

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BOOKS *Publiſh'd by the Author, and Sold by* John Harris *in* Little Britain.

William Penn, and the Quakers, either Impoſtors or Apoſtates, which they pleaſe; proved from their avowed Principles and contrary Practiſes.

A Cenſure of *George Fox*'s Journal, and an Anſwer to *B. C.* and *W. C.* his *Trepidantium Malleus intrepidanter Malleatus.*

A Reprimand for the Author of a Libel entituled, *George Keith* an Apoſtate.

Vindicia Anti-Baxteriana; or, Animadverſions on the Life of Mr. *Baxter.*

An Apology for Congregational Divines, againſt the Charge of *Criſpianiſm*, countenancing of Tradeſmens Preaching and Cauſeleſs Separation from the Publick Worſhip.

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A DIALOGUE BETWEEN Mr. *Williams* & Mr. *Lob*, &c.

Mr. *W.* WELL met, honeſt Mr. *Lob*.

Mr. *L.* May I ſay, honeſt Mr. *Williams*?

Mr. *H.* Yes, you may, and tell as notorious an Untruth as he.

Mr. *A.* Why ſo hot, Sir? for you ought rather to underſtand Mr. *Williams* figuratively, than be ſo keen againſt them both; let me refreſh your memory. If

Durior impropria eſt Catachreſis abuſio vocis,
Contra quam ſentit ſolet Ironia jocari,
Inſultans hoſti illudit ſarcaſmus amare;

will not do, I hope This will:

Antiphraſis voces tibi per contraria ſignat.

As Symphora for Adverſity, tho' it ſignifie Proſperity. *Auri Sacra fames*; holy Covetouſneſs, for wicked. This is known to all Orators, Youths as well as Men. You know Chriſt call'd *Judas*, *Friend*; had you been by Chriſt when he thus did, what would you have ſaid?

Mr. *W.* Brother *Humphreys*, I aſſure you I ſpoke in the common literal ſence of the word, without a Trope; for I think many Miſtakes in Opinion, and Raſhneſs in Words, and Weakneſs in Actions, conſiſtent with *Honeſty*.

Mr. *H.* Do not call me *Brother*, for I diſown you as ſuch; you are a Brother of Mr. *Alſop*, that old *Calvinift*, he is become your Defender: We now ſee what you are. You are able to diſtinguiſh, and diſtinguiſh, and diſtinguiſh a Man out of his Senſes; no man, ſince Mr. *Baxter*

died, is able to understand you; as if not only *materialiter* and *formaliter*, *strictè* and *latè*, and a thousand such distinctions, might unty many a Knot; but as if the old *Archipodialiter* and *reflexivè*, &c. must come in for a share. But as it hath been long and often observed of the Popes of *Rome*, none were more *cruel* than the *Clements*, none greater *Cowards* than the *Leo's*, none more *mischievous* than the *Bonifaces*, none more *vile* than the *Innocents*; so none less honest than you two, call one another as you please. It was an *Innocent* that interdicted this Kingdom in the Reign of King *John*, and made *Pandolphus* the Monk poyson him, when he laid his Crown and Scepter at his *Holiness*, or, if you please, *Innocency's* feet.

Mr. *L.* I pray, Mr. *Humphreys*, how came you to have so hard an Opinion of Mr. *Williams*, to question his Honesty, tho' I never question'd your denial of mine, for asserting the old Protestant Doctrine of *Justification by an imputed Righteousness in it self, not in the Effects only*? You know Mr. *Williams* is yours, not ours.

Mr. *H.* How, Mr. *Lob!* this is a foul mistake, for I averr he is not ours, but yours; he hath shaken Hands with Mr. *Baxter*, and bad him Good-night. This I have told the World in a Discourse of *Justification*, and what I there say I stand to, *You and he are both one in Doctrin, tho' not Phrases*; for he asserts Justification by imputed Righteousness not only *in the Effects of it*, but *in se*: Mark Sir, *in se*, in it self. What material difference can then be between you two? And, to be plain, I care not for your Protestant Doctrine, for I speak roundly, and censure the Doctrine as Protestant: And I say with the Roman Catholicks, Our Righteousness is the Righteousness *per quod*, by *which* we are justified; and the Righteousness of Christ is the Righteousness *propter quod*, for which we are justified.

Mr. *C.* I say my Brother *Humphreys* is in the right, and many a precious Letter between him and me will be shortly printed. I, in my Book of Justification, flee directly in the Face of our first Reformers, as *erring Men*, for talking of Imputed Righteousness. I tell all the world, all my Doctrine *Arminianism*, *Popery*, or *Socinianism*, care not. I there say, *Justifying Faith*, *Repentance*, *Regenera-*

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generation, the *New Birth*, *Gospel-obedience*, *is all one*; these *justifie us before God*, &c. I have raised such a Dust about the word *Justifie*, what it signifies almost every where in the Old and New Testament, that never any Deist or Sceptick could have play'd the Game better; not a Man that treated on this Argument did it before me. *I could tell you, I could tell you*, Mr. *Baxter* meant the same thing, tho' he then thought it not time a day to say it, and therefore denied, in his Five Disputations, that the Charge of his Adversaries against his Aphorisms was true; that, according to his Doctrine, *Men were justified by their Repentance*, &c. And I tell the World that which is true, That *my Book is one of the best Books that is on that Subject*.

Mr. *L.* That is *Baxterianism* all over, *Like Master like Man*. But I pray, Mr. *Williams*, what say you to all this?

Mr. *W.* I am not to answer for every thing Mr. *Baxter* did, tho' I believe he was mistaken in many things; I pin not my Faith on his Sleeve; he doubted *Perseverance*, I do not; he disown'd *Presbytery*, I believe it to be of divine Right; he asserts *Non-resistance*, not I. For these two men, I am sorry they assert downright Popery, their Books are intolerable: I have lately vindicated my Doctrine, That *man is justified by the Righteousness of Christ, not in the Effects only, but* in it, *in it self*, against Mr. *Humphreys*; I need not tell you, Sir, in what Book. These men, I doubt, have given that wound to Mr. *Baxter*'s Name and Reputation, that will never be heal'd; as deep a wound as did, doth, and will that Unhappy Book, *Vindic. Anti-Baxt.*

Mr. *L.* I even adjure you, Mr. *Humphreys*, and Mr. *Clark*, tell us plainly, Do you believe in your Conscience that Mr. *Williams* is no *Baxterian*, but one with me in Doctrine, tho' not in Phrases?

Mr. *H.* Mr. *C.* Believe Sir! we more than believe it, he that call'd him in two Books a *Semi-Baxterian*, might honour him in this thing beyond his desert: And seeing you adjure me, were it not too high an Expression, I could almost protest, *by the sacred Name of* Richard Baxter, that it is true. Seeing you have him, beware of

him, for he hath one unpardonable Fault we cannot forgive him for, neither, I doubt, will you.

Mr. *L.* What is that, I pray?

Mr. *H.* He hath too much Wit for one man.

Mr. *L.* Now I will speak roundly: Honeſt Mr. *Williams*, I am in a rapture or tranſport with joy, let you and I have a *Friendly Debate*, for I doubt we have been miſtaken in one-another, and theſe Gentlemens Opinions of us both true and right: I know you are afraid of *Criſpianiſm* or *Antinomianiſm*, as well you may, a *filthy, poyſonous, abominable* Weed, and I have written againſt it, for which they revile me as they do you and the *Apologiſt*. I have been much afraid of *Arminianiſm* and *Socinianiſm*, now grown to a great heighth: This might make us not ſo well to underſtand one-another as elſe we might.

Mr. *A.* A *Friendly Debate Gentleman!* that is a word out of joint, and is an unlucky Omen; you will talk but little Sence or Truth. A *Friendly Debate!* the Phraſe is grown odious, ſince *Patrick* (thirty years ſince) wrote his *Friendly Debate*, wherein the friendly Con tells the Noncon, *He was no good Subject*, and *therefore no good Chriſtian, for living in a Corporation, or within Five miles of it, contrary to Law.* He brings in the Noncon as a Fool, *I pray, Sir, explain your meaning, I am not skill'd in definitions.* And when the Queſtion was, whether our white Caps under our black ones might juſtifie Laun ſleeves? the Anſwer is, *Any thing becomes a good Man.* On goes *Jack* to prove the Biſhops good men; his Compariſon of the Gentleman's praying in the morning, at nine of the Clock, in the Parlour, requiring his Servants to come then, and there, not in a Stable, with clean Clothes, Faces, and Hands, not all dirty, was as much to the purpoſe about Symbolical Ceremonies of human appointment, as his Story of the Cupboard of Plate God had, and *would return to it*, but it muſt be *well beaten* firſt, and that was when the *King muſt pack up and be gone.* Who, I pray, ſent their King packing ſince? Gentlemen, I ſhall for this reaſon proteſt againſt a *Friendly Debate*, but ſhould be glad to hear a Friendly Conference between you.

Mr. *H.* I could wiſh Mr. *Baxter* alive (were it proper to wiſh the greateſt Saint that ever went to Heaven here

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on Earth again) to see what his *reputed Advocate*, but *real Adversary*, (said to take the Chair since his death) hath said and written.

Mr. *L.* If these men judge right, what have I done to be so tenacious of a Phrase, *Communication of Persons*, and so to raise such a Dust, to trouble Bishop *Stillingfleet* and D. *Edwards*, *famous Men*, my Friends, as I thought by their Books; but your Friends, as I find by their Letters? And many say, our late Controversie is one of the most fruitless ones that ever was brought on the Stage. A Story of matter of *Fact*, and a Phrase; and my Friends, as well as Adversaries, say, That *by my Rashness all is in a flame*; for tho' *we long since lost our Union*, yet our *Peace continued*: but now that is gone too.

Mr. *W.* I doubt I have been mistaken too in some things; seeing you confess your mistakes, I do mine: So true is that, *Incidit in Syllam* —— You ran so fast from the Tents of the *Socinians*, that you might come in some Phrases too nigh the Tents of the *Crispians*; and I ran so fast and far from the Tents of the *Crispians*, that I might err, as I am sure you did.

Mr. *L.* Who is this that comes towards us with so much Rage and Fury?

Mr. *W.* It is Dr. *Crisp.*

Mr. *A.* No, that cannot be, for I remember that of old they pictur'd him like *an old Hermit*, and had I been a *Manichean*, I should have spent time to consider *who made him.* This looks more comely, sure it is not he.

Mr. *W.* Why, Sir, you must know, his Son hath been so troubled about it, to see his Father pictur'd as if with *Cain* his maker had set a mark on him, that he hath play'd the Barber himself, like a kind Son, to make his Father look *better*, or, if you will, *less ugly*, and hath clapt a few tolerable Sermons, to make the intolerable Sermons go down the better.

Dr. *C.* Have I found you, O my two Enemies, that have written against my Doctrine! You *Old-Testament-Daniel*, and you *New-Testament-Stephen*, some say, that as the Old and New Testament make one Bible, so you two are one in the main. I say, as that Heretick *Humphreys*, you two are one in Doctrine, tho' you differ in

Phraſes. You are both corrupt, tho' I ſay it on a different account: You both deny *Juſtification* without *Faith*, and make *Gods Covenant a Bargain*, &c.

Mr. *L.* You will find, Gentlemen, this man cannot expreſs himſelf, he had need get one to do it for him.

Dr. *C.* What! do you make me ſuch a Dunce, that am a Doctor?

Mr. *A.* I have heard of a noted Doctor, Head of a Houſe in *Oxon* in the *Interregnum*, famous for adviſing young Students *never to go into the Water, till they firſt learnt to ſwim*, &c. That once telling a Story, how the Proctor alwaies at night ſeeing a Candle in his Study, ſaid, That man will be a Doctor or a Dunce, his Servant replied, *In good truth, Maſter, you are both.* I apply not the Story before a D. in D.

Dr. *C.* Will you deny, that there are any good things in my Book?

Mr. *L.* In what Book are there not ſome good things? Your Book may therefore be called *good*, as ſome Philoſophers call an *Ethiopian white*, not *ſimpliciter*, but *ſecundum quid*, about the *Teeth*.

Dr. *C.* You, Mr. *L.* are neither for Mr. *Baxter* nor me, but have written againſt us both: When ſome ſay, *If he be not in the right, I muſt be ſo*; if *not I, he muſt be ſo.*

Mr. *L.* I have heard of a Captain in our Civil Wars, who meeting with a poor man on the Highway, asked him *who he was for, for the Kings Souldiers, or the Parliaments*, and promiſed him, if he ſpoke his mind, no harm ſhould come to him: *Then, Maſter*, ſaid the poor man, *I am for both*: *How ſo*, ſaid the Captain? *Why*, ſaid he, *for the hanging of both ſorts*; *for, Maſter*, ſaid he, *we cannot keep a little Bacon in the Houſe, but one comes one time, and another at another time, till all be gone.* So ſay I, we cannot keep a little Proteſtant Doctrine in the Church, one pulls one way, another another way, till all be gone. Yet I wiſh well to Mr. *Baxter*'s Perſon, and ſo to yours, but to neither of your Doctrine.

Dr. *C.* See how *Daniel Williams*, that pure Stick, ſits there like a Sheep-ſtealer; he hath nothing to ſay, I think my Diſciples have done his Work for him, and told the World of his lewd Life.

Mr.

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Mr. *A.* He hath ſaid ſo much to you already, that he hath done enough for one man, and need ſay no more till he be well anſwer'd. Indeed there was a ſtory, that one man had it from his Maid, that ſaid ſhe had it from Mr. *Williams*'s Maid, who ſaid ſhe had it from her Miſtreſs; that Mr. *Williams* dropp'd an *unſavory Joke*, (tho' the Maid by the way denied it on Oath) had it been true (as it was falſe). Let the Defamers conſider, if all their unſavory Jokes (or other ſins) were written on the Palms of their Hands, would they not be aſham'd to take off their Gloves, even at Meal times?

Dr. *C.* He wrote againſt me, and that was Crime enough, tho' I brought *Scripture* for every thing I ſaid.

Mr. *W.* So did the Devil, 4 *Mat.* You prove things by Scripture as he that found fault with the Sign of the King or Queen, *&c.* and urged that place of Scripture, *A wicked and adulterous Generation ſeeketh a Sign, but no Sign ſhall be given to them, but the Sign of the Prophet Jonah*; and therefore once ſeeing *Jonah* in a Sign, ſaid, that was lawful. I alſo remember, about twenty year ſince, preaching in a Pariſh-Church, (without Conformity by the way) I reproved a Country Farmer for *ſleeping* whilſt I was *preaching*; the ignorant man replied, He had been a long Journey, and was come home *weary*, and Chriſt ſaid, *Come unto me all you that are weary and are heavy laden, and I will give you reſt.* So odly, Mr. D. have you applied many Scriptures, and that in particular. Is it come to this, that when we tell your People that talk of their breaking the Law becauſe Chriſt kept it, Tell us roundly, *what have we to do with the Law?*

Dr. *C.* Say what you will, Mr. *W.* one that animadverted on the *Reliquiæ* tells what you and ſuch as you are; that Book pleas'd my Followers to the Heart.

Mr. *W.* He there told what you were, with your abominable Phraſes and Doctrine, *p.* 11, *of Juſtif.* and I have heard him ſay, "That if he thought that Book did your "Cauſe any ſervice, he ſhould wiſh his Pen ſplit to the "head when he wrote it; but he believed no ſuch thing. His Diſcourſe of Juſtification there (on a new bottom, I confeſs, for which he had no Preſident) differs *toto cœlo* from your Doctrine of Juſtification without Faith; Mo-

deſty

desty forbids me to tell you what a florid Encomium he gave me, p. 175, 177. when he stigmatiz'd you; yet some of your Creatures here say, he then wrote for you, and against me; and since for me, and against you; when it is evident there is no discord in the *Vindiciæ* and *Apology* in this respect: He and we all wonder how you came to imploy such a *bad man* to plead your Cause, as a late Tradesman, turning a Speaker.

Dr. *C.* *Bad* do you call him! that was before his Conversion.

Mr. *A.* Conversion man! I can easily prove, on his own Confession, he is no Convert.

Dr. *C.* How so?

Mr. *A.* He that says, he never was troubled for Sin, is no Penitent; you had as good talk of an *impenitent Penitent*: He that is no *Penitent* is no *Convert*; you had as good talk of an *unconverted Convert*: He is one of *Crisp*'s Believers, not Christ's Converts.

Dr. *C.* *Troubled for Sin!* Heaven forbid, I hope he never will be such a *Legalist*, being so famous a Preacher of *Free Grace*.

Mr. *L.* Why was not *David* troubled for his Sin? Was it not a *heavy burden* to him?

Dr. *C.* Read the 298th, 299th, and 300th Pages, and you have my Answer to the full. I prove plainly, that seeing our Sin is transferred from us to Christ, if ever Sin be laid home, it is so by Satan: That *David* sinn'd; or had it been lawful, it cannot be to us now, since the great Sacrifice is offer'd up; Before the offering of Sacrifice, then, if it were lawful, it was not so after.

Mr. *L.* What Sacrifice was there for Murther or Adultery under the Law? Therefore saith *David*, *I would have offer'd Sacrifice*, (Psal. 51. 16.) *but the Sacrifices of God are a broken Spirit.* You make it a Sacrifice for the Devil, Mr. Doctor: *A broken and a contrite heart, O God, thou wilt not despise.* Where, by a *Meiosis*, more is meant than is expres'd, Thou wilt greatly delight in; but you make sport of it. *The bones*, says *David*, *thou hast broken, may rejoice*; but, according to you, the Devil *broke* 'em, not *God*. To be plain, Mr. *Williams* and Mr. *Edwards* deal too tenderly with you, almost to a fault, and that in

this

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this particular: I tell you, you are fitter to preach out of a Cage or Grate, than preach out of a Pulpit such damnable Doctrine; you put out the *Eye* of Repentance, this alone proves you a notorious Heretick: Notwithstanding, some say you spoke of *Sadness leading to Despair*, &c. did *David* then lie in your way? Any thing. They are three cursed pages.

Mr. *W.* Pray Dr. hear me ——

Dr. *C.* No, I care not to hear any *Baxterian* of you all.

Mr. *W.* Strange! Mr. *Humphreys* just now censur'd me for being *not* a *Baxterian*, and you for *being* one, what shall I do?

Mr. *A.* Will you hear *me* then?

Dr. *C.* No, that I will not; *You once wish'd you had Windows in your Breast, that the late Popish Tyrant might see your Loyalty*: I heard a Tory then say, *He wish'd he had the making them*, (being a Surgeon) *he would have made them of a large size*. And the late *Prefacer* tells what you are.

Mr. *A.* Mr. *Williams* hath answer'd for me; I care not for the Censure of that late *Plotter*, of whom the ejected King gave order, *That Care might be taken of him, that he might want nothing*. In a late Traytorous Book he chargeth King *W.* to *have Testimonials by him of his being reconcil'd to the Church of* Rome: And I think, among my Accusers, there is none of them worth a hanging but he; he is, I confess, a man of parts, would he had been so too who answer'd *Melius inquirendum*.

Dr. *C.* You are reputed to be a second *Hugh Peters*, or *Daniel Burgis*, who have made their pulpits *Stages*, and themselves as *Theological Mountebanks*; read your Sermon about *Wowens Dresses*, when so many Ministers pull'd their Hats over their Faces to hear you.

Mr. *L.* Mr. *Alsop* is a graver man in the pulpit than you; half the Stories of D. *B.* are Fables, as the Story of the *Cloak*, and how he lost *Sixty pound a Year for Christ*, &c. yet I wish him more Gravity with his Zeal.

Dr. *C.* I pray have a little patience, and I will give you some account of my censur'd Book.

Mr. *A.* I doubt a little Patience will not serve the turn, we had need have a great deal, to hear such woful stuff, which

which to hear contentedly, some would think *Stupidity* not *Patience*.

Dr. *C.* I will do it, say what you will; my Son tells the World, to the *Crispian* Reader, (for so it should have been instead of *Christian*) That *he hath written about* 5200 *Sermons after Dr.* Owen *and other famous Divines*, and that *not six Sermons contradict any Doctrine of mine.*

Mr. *L.* That proves either that your Son never understood Dr. *Owen* or them, or understood not you, nor those neither whom he censures to *bear the Number of the Beast*; and what have such private men to do with our Controversies, who by this thing declares plainly he understands them not?

Dr. *C.* If he please you not, I hope my good Friend Mr. *Gokyan* the *wise* will, in his *learned well-pen'd* Epistle to his *Precious Hearts*, who says, *He is confident all that are led by the Spirit of God will be satisfied.* He tells you as well as *Paul* and I, If an Angel from Heaven preach other Doctrine, he is accursed.

Mr. *L.* If they be accursed who bring in *Works* in Justification, must not they keep them company who leave out *Faith?* Is there not a Curse in taking from, as well as in adding to?

Dr. *C.* In the beginning of my Book on 14 *John* 6. *I am the way, the truth, and the life*, I told my Hearers, that *I would tickle their Ears*, and *tickle their Hearts too*; and for this end I told them, *p.* 3, of the *Hiddeness* of Grace, and the *Overmasterfulness* of Sin, and that there was a threefold Power of Sin, 1, *A reigning power*, 2. *A tyrannical power*, 3. *A bustling and ruffling power*; and also, that ——

Mr. *A.* Doctor, stop; I suppose you meant *grate* their Ears, when you talk'd of *tickling* them.

Mr. *W.* Let him go on, you shall hear worse by and by, and then judge whether the Cry against me be true, *That I have misrepresented him.*

Dr. *C.* Against *Qualifications* in them that come to Christ, I often urge that pertinent place of Scripture, 11 *Mat.* 28. *Come unto me all you that labour and are heavy laden, and I will give you rest.*

Mr.

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Mr. *A.* But why had you not urged another place of Scripture more pertinent than that?

Dr. *C.* What is that?

Mr. *A.* And *the* Gibeonites *came to* Joshua *with old Shoes, and clouted*; doth not that place prove as much as any the contrary to what you assert?

Dr. *C.* You and all the World know, you may as soon teach a *Cat to hold a Trencher*, as me to manage a Controverſie, or anſwer Objections, and yet you will be pelting at me; I am ſuch a very Sir *John*, no one expects it of me that knows me, and is in his Wits.

Mr. *A.* Well, Sir *John*, then go on with your blunders in Divinity.

Dr. *C.* I often ſaid alſo, That *God was never offended* (or angry) *with a Believer, nor could not be, unleſs he was offended or angry where was no cauſe.*

Mr. *L.* This is *buſtling, ruffling* Stuff; but did you Anſwer ſuch Objections, *The Anger of the Lord was kindled againſt Moſes*, 4 Exod. 14. and a thouſand ſuch places of Scripture?

Dr. *C.* At what an idle rate doth this man talk! I knew I could ſay what I pleaſed, tho' I could prove nothing. Inſtead of this, I ſaid, That *I declared all from God, and in the name of the Lord*; and that *if any Scripture ſeemed contrary, we muſt believe what God in the Text ſays, God cannot contradict himſelf.* Then I tell them of Love, and other Graces, as they call them.

Mr. *A.* Yes, we know you often ſay, *as we call them*, and ſo the Scripture calls them; What do you call them I pray, *Whims*, with our modern Deiſts?

Dr. *C.* I tell them of ſuch as you all: You make Gods Covenant a *Bargain* or *Sale*, p. 24, *I will do this, and thou ſhalt do that*, &c. but *God will not ſet his Son to ſale*: And ſomewhere I tell them, *Such ſhall have a Whip as ſoon as a Chriſt*; and p. 73, I tell them, *If they thought to get any thing by Duty, they ſhould get a knock.*

Mr. *A.* Oh, for Love and Pity ſake, ſend ſome one for a Cordial, for I am ready to faint away to hear ſuch Gibberiſh; if this be *tickling our Ears*, would his Maſter had tickled this *Toby* every day, and taught him to ſpeak, tho' but at a common rate; did you think you were at a Play?

Dr.

Dr. C. I tell you, you cannot endure ſound Doctrine: I brought more Proofs againſt Qualifications coming to Chriſt, *p.* 35, *If men thirſt, they may come*; that is, *have but a mind to Chriſt.*

Mr. L. Why is not *thirſting* a Qualification? Is a *mind* to ſome Drinks *thirſting*?

Dr. C. I told them, *I came in the Name of the Lord*; and that if this *was not true*, God *is a Lyar*, and *Chriſt is a Lyar, with reverence be it ſpoken*, ——— and that you are *ravening Wolves*, *p.* 56, and ſtrait is the Gate. I have expounded to admiration 6 *Mat.* 13.

Mr. L. Oh thou blaſphemous Wretch! doſt thou think to ſpeak of Chriſt as if of *Oliver's Porter*? *with reverence be it ſpoken*, ſome think, gilds all their naſty *Phraſes*. If you ſhould have a Promiſe from the King, and you doubted not his word, would you dare to ſay, If it be not ſo, your majeſty is a Lyar, *with reverence be it ſpoken*? *Offer it now to thy Governor*, ſay I, as the Prophet in a caſe not ſo bad.

Mr. W. Seeing you make ſo bold with Chriſt, which is intolerable, had your Doctrine been as true, (as it is falſe) I hope I may make bold with you, his Enemy, and mine, and of all the Churches of God. If the Doctrine be falſe, and the Expreſſions blaſphemous, you are a filthy *Heretick, with reverence be it ſpoken*; or an ignorant impudent Fellow, *with reverence be it ſpoken*; and that you had need to be ſent to School again, *with reverence be it ſpoken*, becauſe of your notorious Contradictions, childiſh Repetitions of the ſame things, &c.

Dr. C. Such may thus find fault, that never read over my Book, nor obſerved the coherence of things.

Mr. A. I have read it over every word, but I confeſs I never obſerved (as you ſay) the *coherence of things*, for little is there of this, but *incoherence* enough have we all obſerved.

Dr. C. I told them alſo, *men might come to Chriſt in any pickle*, &c. That *juſtifying Faith is to believe a man's Sins were laid on Chriſt*. Other things were *not neceſſary as not to concurrence, ſo not to preſence*, &c. That *the general tender of the Goſpel was the beſt Security we could have*, &c. I often harp on this thing, God juſtifieth th

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Vngodly, in whom is no change; and I unanswerably proved it from 55 *Isa.* 1. *Ho, every one that thirsteth, come ye to the waters: incline your ear, hear, and your soul shall live.* 22 Rev. 17, *He that is a thirst, let him come.* Some will not have Christ unless they *pay for him.* I said, *I wish they were cut off that trouble us*, and little less than damn them all.

Mr. *A.* Prithee *Crisp*, how long hast thou been crazy? If this be *proving*, return to thy old way of *telling*; these are Proofs for your Adversaries, and Objections for you.

Dr. *C.* I said to them *from the Lord*, That *Sin could be no bar to them from coming to Christ; no Sin, not Unbelief*: Some say, *Men must receive Christ by a hand of Faith*; but I say, *They may receive Christ without a hand, passively*; —— I disown the word *Hand* or *Instrument in Justification.* There is a *passive receiving of Christ against a man's will, as we pour Physick down the Throat of a Patient*, p. 98. I said also, *p.* 102, When Christ is said to *bind up the broken in Spirit*, it is of those that are *undone*, not of those that *are sensible of being so*; as a man may be broken in his Estate or Credit, tho' not sensible of it.

Mr. *A.* Was there ever such a *senseless* Perverter of Scripture! I doubt thy *Head* was *early broken*, if thy *Heart* was never so: Is this to be broken or wounded in Spirit? *p.* 106.

Dr. *C.* Of general tenders read much. In 127, I there make sport with mens Complaints; I say, *O what a noise is here! I must have a broken Heart, mortification*, &c. And *p.* 114, I bewail it, that the Servants of God should lose the Name of *Libertines*: And *p.* 170, I said, *God sees no Sins in his own, never punisheth for them*; and *p.* 198, *God is not such a Changling*; and *p.* 202, *If thou be a common Swearer or Blasphemer, come; if there be no alteration in thee, come; if thou be as sinful as thy skin can hold, come.* 16 *Ezek.* I cite again, and again, and again, &c. v. 6, *When cast in the open field, when in thy blood, I said to thee, live.* This *was a time of love, I made a covenant with thee, and thou becamest mine.*

Mr. *L.* For that Scripture, can you deny that the primary intention of it is, to shew the state of the Jewish Nation? *Ver.* 3, *Thy Father was a* Amorite, *thy Mother*

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a Hittite. *Abraham* and *Sarah* could not be such strictly, but like as 1 *Isa.* 10, *Hear, you Rulers of* Sodom; *give ear ye People of* Gomorrah. *Jerusalem* was so call'd, because like them in manners and life. 13 *Ver.* of the 16. of *Ezek.* *After they multiplied, and God put Ornaments on them,* it is said, *they prosper'd into a Kingdom.* Read the 15 Verse, he chargeth these with playing the *Harlot*, committing *Fornication*: 17. That they made *Images* with these Jewels, (not Graces sure). 21, *Thou hast made my Children pass through the fire.* 20. *Thou remembredst not the days of thy youth, when thou wast polluted in thy blood.* 29, *Wo unto thee, saith the Lord God*: they committed *Fornication* with the *Egyptians*, and in the Land of *Canaan.* 26, 29, *O Harlot, hear the word of the Lord.* Is there, Sir, any falling from Grace? 60, 61, Shews, God would bring them again out of *Babylon*, and humble them: Yet all this is well accommodated by Divines spiritually; but *Parabolæ non sunt Argumentativæ nisi ratione scopi*, is a common known Rule.

Dr. *C.* What say you to the 15th of *John*?

Mr. *L.* 15 *John* 4. *If you abide in me, the Branch abides in the Vine*: 5th, 6th & 7th Verses speak of *Abiding*, not *Uniting*.

Dr. *C.* What say you to *Isaiah*, *I am found of them that sought me not*? *Isaiah* 65. 1, are plain words, are they not?

Mr. *L.* That makes nothing to your purpose, I said, *Behold me, behold me*, to a People *not call'd by my Name*; they had no Helps to seek: But, I pray, what specifick difference is there between the Eccho or Belief of a man who believes his Sins laid on Christ, that proves vile still, and his that doth not so? What is the matter, that in all your wordy Book you do not, according to all men, distinguish as becomes a Scholar or a Man?

Dr. *C.* You know the reason well enough without my telling, would you have me, like a young Conjurer, to raise a Spirit I could not lay? A Dr. in *Oxford* once distinguish'd in the Hall, *Aliquo modo est, & aliquo modo non.* I do like a Moderator I knew in that University, who when the Question was, *An Omne Ens potest apprehendi?* (carried in the affirmative) one brought a shrewd Argument against it, he answer'd, *Nos disputamus non de iis*

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Entibus, quæ non possunt apprehendi, sed quæ possunt apprehendi. I often expound 11 *Heb.* 1, *Faith is the evidence of things not seen*; that is, that they were pardoned and justified before they believed in the height of all their wickedness. Alas, they were nothing that expounded on this Text, till I gave the true sense; I gave the World the first light of those words: see whether you can find Mr. *Pool* (that great man) to think of it. I have also said in about fourteen or fifteen Sermons on this Text, *On him hath God laid the Iniquity of us all*; p. 160, 177, 170, It was *the Iniquity it self laid on Christ*, so that it *cannot be found in the Conscience of the elect to sting there*; *they are not our Sins, but Christ's actually so.* ---- I over and over observe it is not God doth lay, or will lay, but hath laid, in the Preterperfect Tense, and therefore God laid them on him from Eternity. —

Mr. *L.* You might as well say, Christ was actually crucified from Eternity: it is said in the same Chapter, *He was a man of sorrows*; not is, or shall be: *He was led as a Lamb before the Shearers*; not is, or shall be: *He was numbred among Transgressors*; not is, or shall be.

Dr. *C.* I tell them, p. 18, They should not *make God so childish*, as some do; p. 195, I said, *If God were not seperated from Christ, Christ told an untruth, when he said*, my God, my God, why hast thou forsaken me? *No Sin can be charged on that man, to whom the Lord gives a heart to believe his Iniquities are laid on Christ.* P. 196, That *it is a lying Spirit that says Sin can waste the Conscience of a Believer*; I tell them, That by their Graces and Prayers they *throw Dirt in the Face of God*, and spit *Poyson there*, even the best Saints; and the Wise man saith, *They are an Abomination to the Lord.*

Mr. *A.* You are a *Child*, and worse, *with Reverence be it spoken. Solomon* says thus of the Prayers of the wicked; but of the righteous, that *they are his delight.*

Dr. *C.* I carefully distinguish once, p. 358, our Sins were laid on Christ by way of *Obligation from Eternity*; 2. *By way of Execution*; 3. By *way of Application.* I told them, Christ stood *as very a Sinner in Gods Eye as a Reprobate*: That our Sins were laid on Christ's *Back*, is my common Phrase: That his *Back was large enough and*

broad enough to bear all our Transgressions: —— *God wore out the Rod of Vengeance, even to the very stumps, on Christ.* The washing, 16 *Ezek.* 9, was the washing of *Justification* not *Sanctification. Sin stares men in the Face, and spits Fire in them before they come to Christ.* P. 517, & p. 543, We must not think God so *humour some*, and so *peevish*: We tell God, *That he lyes to his Face, if we tell Believers, that if they do not this and that, they shall come under the wrath of God.* P. 559, Against *Qualifications*, (at which I strike on all occasions, even *Faith* it self) for they make the *Covenant of Grace* a *Covenant of Works.* P. 633, I make this notable Remark, 16 *Luke* 20, The young Prodigal return'd to his Father like a *Rogue*, then the Robes were put on him.

Mr. *L.* Was not this an excellent Proof? No; he return'd not like a Rogue, (neatly phras'd, like a D. of D. by the way) tho' (if you will so untheologically express it) he went away like one; for it is said before, *When he came to himself* (I hope by the way *you* may in time) he was, you find, so changed; there was Humility in his Heart, Confessions in his Mouth, and a begun Reformation: *I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son, make me one of thy hired Servants.*

Dr. *C.* I see you will still be objecting, which thing I could never endure, being known to be the weakest and feeblest *Sect-master* that ever was since the Creation. But what makes you smile, Mr. *Æsop?*

Mr. *A.* To see a man plead for a *Faith* without *Repentance*, or *Sorrow* and *Sadness*, and make such Proselytes. It puts me in mind what the *King* of the *Ammonites* did to *David*'s messengers, 2 *Sam.* 10. 4, *shaved off one half of their Beards*, and cut off their Garments to the middle, even to their Buttocks. and sent them away: So you send away, and so look, your Converts with Faith without Repentance; but *David* bids them tarry at *Jericho*, till their Beards were grown. Let Repentance grow, else you are not compleat, but half Christians; *Hanun* paid dear for what he did, and so may you.

Dr. *C.* Do you think I am a Witch, to answer such a man as you:

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Mr. *A*, No truly, they would do you a great deal of wrong that should so charge you.

Mr. *L*. Brother *Williams*, and Brother *Alsop*, let us be gone, I care to stay no longer to hear such abominable Phrases, Doctrins, and Heresies, from such a Brainless man.

Dr. *C*. Pray, Sirs, come back; I will now endeavour to say something that may please you: I said, after all, p. 638, *Good works are comfortable Evidences that we are in Christ.*

Mr. *W*. Well said Dr. then a man may fetch some comfort from his Graces: Consider what *Paul* said, 2 *Cor.* 2. 12, *For our rejoycing is this, the testimony of our Consciences, that in simplicity and godly sincerity we have had our conversation in the World.* Have you not denied fetching Comfort from hence, because all from Christ, and argued all-along at such an idle rate, as if I, preaching in those words, 1 *Tim.* iv. 16, *So shalt thou save thy self and them that hear thee*; I should lay down this Doctrine, *Ministers are their own Saviours, and the Saviours of their hearers*: then *God is not their Saviour*, nor *Christ*, &c.

Dr. *C*. I will think of it: I said also, That Christ *draws without an absolute necessary compulsion*, but draws sweetly and freely to *good works*.

Mr. *L*. What! is the *Physick powred down the Throat* come to this?

Dr. *C*. And p. 676, in the Sermon about the Fast appointed by my good King *C*. the first, (whom I there commend) I said, The end of a Fast is, 1. The humbling us for Sin; 2. The pleasing of God; 3. The averting of Wrath. That Faith that *justifies alone, stands not alone without good works*, 685. Then I tell them, *when a Man sees Christ as the chief of ten thousand, and all fair, then he comes to him*, 101. That *God hides his Face from a Believer when he harbours Sin*, 688.

Mr. *L*. But did you not say things over and over, and with great Zeal, things diametrically opposite? Is the justified *blind man* at the same time a *seeing man*? Sees Christ *fair*, &c? Sure these be unusual contradictions: No doubt Mr. *Edwards*'s Charge in his *Crispianism Unmasked* is too true; but I doubt, after all this, the *Vertigo* will soon take you again, notwithstanding some intervals.

Mr. *L.* I doubt Brethren, this man makes not a few Atheists or Scepticks. Tho great is their folly that conclude *Christ is not of God* because we contend about his person, and offices. As if because there are disputes among Philosophers whether the Sun be *ως φαινεται*, whether it heat *formaliter or eminenter*, whether the old *Ptolomaicks* or new *Capernicans* be right about the Suns *motion* or the *earths* motion, therefore should conclude there is no Sun nor Earth neither, and so might we name a thousand other things.

M. *W.* You speak honestly and soberly, good Mr. *Lob*: You know this man's Followers preach up, that Conversion changeth not *a man's state* but nature only.

Dr. *C.* Oh, how *Herod* and *Pontius Pilate* became *Friends* against *Christ*! how *friendly* you two are against *Free-Grace*!

Mr. *A.* Lay aside the Comparison of *Herod* and *Pontius Pilate*, they have served all turns, and are grown thread-bare, and therefore 'tis high time to let them alone.

Dr. *C.* Look to your selves, I tell you, *If any man Preach any other Doctrine than* I do, you *know the Consequence, as* I say *in my Book*? Look yonder, here is coming my Brother *Toune*, and my Brother *Eaton*, they will justifie me, and knock you all down. For some say they write something like sence and truth, who will by no means grant that I do.

Mr. *L.* What say you, Mr. *Toune*?

Mr. *T.* Gentlemen, you are men of known worth, and therefore you cannot be ignorant, that to understand a Polemical man, you must consider against whom he writ: I wrote against the *Arminians* (Dr. *Taylor* in particular) not against the *Calvinists*, as *Crisp* did, whose madness hath ruin'd our Cause, he is as 1 *Tim.* 1. 7. a *Doctor of the Law, and understands not what he says, nor whereof he affirms.* Read, worthy Sirs, *p.* 115. of my Book of *Free-Grace*, if *p.* 33. seems harsh, I am not of your opinion, great Sirs: I modestly confess, and be sure not of *Crisps*, for, on my principles as well as yours, he is guilty of damnable Heresies.

Dr. *C.* Bless me! Did I send for thee *Toune*, to justifie me, and knock down my Enemies, and dost thou justifie

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justifie my Enemies in their Charge againſt me, and knock down me? Good Brother *Eaton*, ſpeak one word for me, let your lips drop as the *Honycomb*.

Mr. *W.* What ſay you, Mr. *Eaton*?

Mr. *E.* Brethren, (I hope I may call you ſo) tho' our Heads differ, yet I cannot call this *rattling prating Dr.* ſo, being of your Opinion and Mr. *Towne*'s, he is a notorious Heretick; for, if it pleaſe you, read the beginning of my *Honycomb*, and you will find I was ſo far from *Criſp*'s mad definition of Juſtification, that I rather gave one *more like yours* than *his*. Theſe are my very words, *Juſtification is when we, feeling what loſt creatures we are in our ſelves*, and in *all our works* and *holy walkings*, *by reaſon of our ſins, and ſighing up unto* Chriſt *for help, are by the power of God's Imputation ſo clothed with the Wedding-garment of* Chriſt's *own perfect Righteouſneſs, that of unjuſt, we are made juſt before God*; that is, *all our ſins are utterly aboliſh'd out of God's ſight, and we are made, from all ſpot of ſin, perfectly holy, and righteous in the ſight of God, freely*.

Mr. *L.* We are well ſatisfied, you need ſay no more, you are not in the number of thoſe Hereticks we now cenſure; I hope you drove not at this, *That men ſhould never have any ſadneſs for ſin, &c.*

Mr. *E.* I ſhould be glad, Gentlemen, of your good company at another time.

Mr. *W.* And we of yours, Mr. *Eaton*.

Mr. *L.* Dr. *Criſp*, what ſay you to all this?

Dr. *C.* One thing, I am ſure I ſhall not want Followers for all this; for if all Wiſe men leave me, there are Fools enough to follow me, ay, Preachers too; a D. and *J.* are to be found in all places.

Mr. *A.* I will not ſay *pares cum paribus*.

Dr. *C.* Stop, I tell you, you will never give over your Buffoonry. It was a great trouble of mind to your Brother *Hugh Peters*, as he tells us in his honeſt Legacy to his Daughter, where he ſaith, *I wiſh I had not been vain in a vain World*. And tho' he ſays, *Not three men ever dealt with him in a ſerious way about it*, you cannot ſay ſo. It is ſaid of ſome, when they are in the Pulpit, It is pity they ſhould ever come out; others, That *when they are out, it is pity they ſhould ever come in*; you, Sir, however are accounted a good man, that is to ſay, in a Pulpit.

Mr. *A.* I cannot endure to be reflected on for being *good* only in a Pulpit, by them that are *not good out of it*, nor *there neither*. Did I ever play in the Pulpit, as you, on your own confeſſions and others, know much worſe. *H. Peters* play'd with Divinity it ſelf too often, tho' I have reaſon to hope he was a *good man*, I only with a D. of Divinity, that is to ſay, he with holy

things,

things, I with prophane. However, I remember what good *Monica* got by a chiding word of an angry Gossip, *Aug. Conf. l.*

Mr. *L.* A little of this is too much; We even beseech you, Dr. *Crisp*, Answer us plainly to a few Questions, the Company desire it.

Dr. *C.* Gentlemen, I will; seeing you ask me so civilly, only I desire you to keep that *Aesop* quiet, if it be possible.

Mr. *L.* I pray, of what Communion or Party were you?

Dr. *C.* Had I thought that had been one of the Questions, I would not have made you such a Promise, for not one to a hundred of my *Ignorants* know: I tell you, of the Church of *England*, and so was Mr. *Towne*, who glories, in his Book, that he was no Separatist; and Mr. *Eaton* was of the same Party; and yet most think I was some great *Dissenter*, a kind of *Independent*.

Mr. *L.* Must the *Independents* have your Bastardly Brats and Heretical Doctrines laid at their Doors? All such Weeds grow in your Church, *Socinianism*, *Arminianism*, *Antinomianism*, *Deism* and what not; and yet the Independents, forsooth, must be charged with your mad Notions. Some of your Followers will not confess Sin, nor beg Pardon; was this your Practice?

Dr. *C.* No; how could I, when clothed with a Surplice under a black Gown, (as an Emblem of the Justification of an unchanged unsanctified Sinner) and when the Common-prayer-book was in my hand? how could I read the *Confession*, (what without Confession?) the *Absolution*, the *Litany*, or other good Prayers of the Church?

Mr. *L.* Then you made Confession of Sin *politickly*, if not *conscientiously*! thank your fat Benefice, your *Tyth-corn*, and *Tyth-pigs*, that hung in your Teeth, I wonder the Letany had not choak'd you, and other Prayers. Can you say nothing for your Followers contrary Practice?

Dr. *C.* Yes, very much; for if all Sins, *past*, *present*, and *to come*, be actually *forgiven*, (which I call in my Book, the Doctrine of all Protestants) they say, what need then of *Confession* and *begging pardon*?

Mr. *L.* And yet you have said, That *all sins were forgiven from Eternity*: is this *Protestantism*? Let the Proposition of all Sins pardoned together (tho it seems hard to say a Sin is actually pardoned before it is actually committed) let it be how it will, yet such a wild consequence can never follow.

Dr. *C.* Some *good* Christians, and *Exalters* of Christ alone, are satisfied; to pray for *manifestative pardon*, so it be done seldom and sparingly, tho some of the Godly be not so.

Mr. *L.* *David* was assur'd of Pardon from God by *Nathan*, when he was humbled and confessed, *I have sinn'd*. The Lord *hath pardon'd thy sin*, saith *Nathan*. Yet after all this, *David* pen'd his

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this Psalm of Psalms, the Penitential Psalm, and 1. prays, *blot out my iniquity*. 2. sorrows, *my sin is ever before me*. 3. confesseth, *against thee, thee only, have I sinn'd*. Besides, Christ taught them to whom God was a Father to pray daily, *Forgive us our Tresspasses*. What Tresspasses, all or some? if some, which? I say, all. *Job* was an upright man, and yet says, *Thou writest bitter things against me, and mak'st me possess the sins of my Youth*. Judgments came on the Land for the Sins of *Manassah*, which the Lord (as is said) *would not pardon*; yet he was then in Heaven, I hope you mistake me not; consider the Text and my Design. Gods Command is sufficient, and he will this way make us to keep up the *sense of sin*, our *desert of damnation and wrath*, his *infinite goodness to pardon*, &c. But to pass to another thing; you talkt so much of *purity of Doctrine*, how came it to pass you minded no more *purity of Discipline* in that Church? You read Prayers of other mens making; you added an additional Humane Sacrament to one of Divine appointment, the Cross in Baptism; is not the Cross made a Tessara, or Symbol, or Livery, as well as Baptism, by which you dedicated Children to a dying Saviour?

Dr. C. You know, Mr. *L.* I am no distinguisher, but yet I have heard some men distinguish between an *immediate* and *proper*, and an *improper* and *declarative Dedication*: I hate your *Discipline* as much as did the old Puritans my *Doctrine*.

Mr. *L.* Would you not think it Sawciness, or worse, for a Subject to prescribe what badges or marks of subjection or office such and such should wear, who were thus to be order'd by the King?

Dr. C. May not the Church appoint *sacred Rights*, as well as the Primitive Christians their *Love-Feasts*?

Mr. *L.* I might invite all my Communicants to Dinner after the Lords Supper, and all but a civil custom, if in some Parishes.

Dr. C. But the Use of the Cross is ancient.

Mr. *L.* Not in Baptism: Why use you it not often as the Papist do, if so useful, spit on the Child, put a Taper in his hand, as they do, and give Significations to those Signs.

Dr. C. What say you to Christ's washing his Disciples Feet, and bidding them do the like?

Mr. *L.* Christ then observed a common Custom going then among the *Jews*, as Scripture and other Histories assure us. But why call you not for the Parents to engage to instruct the Children, whom God commands to do it, and require ignorant prophane men to come, who promise all in vain?

Dr. C. It is the Custom of our Church, and I shall not question her Authority; if you think your self wiser than she, you may, for my part I do not, I have no such thoughts of my self.

Mr. *L.* Pray, Sir, tell us what Converts you had by preaching your *Free Grace*; I expected great things of this from you, in your Book, or some Preface, but found nothing: Some say thousands

lands were converted (tho not prickt to the Heart, for that had been a legal Conversion).

Dr. C. My Son tells you of one converted by a Sermon of mine, and stops the Reader in the midst of the Sermon, to take notice of it; *I. S. C. do declare a poor creature at* Brinksworth, *an Innkeeper, by hearing this Sermon, was reformed from his drunken course in a great measure.*

Mr. *A.* I can be quiet no longer; that was but half a Convert: What mean the words *in a great measure?* that whereas it may be he was drunk once or twice every day, he was but so every week: But pray remember when this miracle was wrought, it was when you preach'd against *Drunkenness*, not when you preach'd up your *Free Grace*; so that the Question is yet unanswered. Answer me then to another thing; Prithee Dr. how many Broad-pieces did you get for your smooth Doctrine, that wanted but one little word to make it good.

Dr. C. What is that?

Mr. *A.* Truth.

Dr. C. I got more than you know of, or ever shall for me: But who made you an Examiner? I entred my Caution against you when I began; seeing it is impossible to keep you quiet, I will answer no more Questions of yours nor theirs, but will be gone, you are able to make a man wild.

Mr. *A.* You were never otherwise, and besides, a *Wiltshire* man.

Mr. *L.* I suppose, if Mr. C. and Mr. *H.* go with you, none will call after them.

Mr. C. We three then bid you Farwell.

Mr. *L.* Brother *Williams*, and Brother *Allsop*, what have we done to imploy those Abilities God hath given us against one another, to the scandal of our common Cause, when such Heresticks multiply. God forgive us, and incline our Hearts to forgive one another: what Time I have to spare for writing of Controversial Divinity is at the service of the *Crispians*; and what Time you have, I pray take *Clark* and *Humpereys* and such Semipopish Persons, to an account, or else all will say (what many now do) *They speak plainer than you, but you mean the same with them*, and that *this lay in the bottom of* Baxterianism. Some Friends, Mr. *Williams*, to you and me, (for such there are no Bigots) say, your Young-men are not so much corrupted about Justification as was fear'd, you have somewhat trig'd them who were Popish in that point.

Mr. *W.* Brother *Lob*, it is now late, and we will consider this thing the next meeting.

Mr. *A.* A good Night, Brethren, to you both; and tho' I am glad such Innovators as the three that are gone have been the occasion of the healing of our Breaches, yet I am sorry I cannot say of them, considering what they are, *Beati Pacifici, blessed are the Peace-makers.*

FINIS.

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